

10.

THE  
DIALOGUE  
Between the  
Pope and a Fanatick  
CONCERNING  
AFFAIRS  
IN  
ENGLAND,  
REVIVED.

---

L O N D O N,

Printed for John Kidgell, at the *Atlas* in *Cornhill*.  
MDCLXXXI.

2016.1.16.003



## Advertisement to the Reader.

**T**He Dialogue between the Pope and a Phanatick, &c. is a Pamphlet of such a pernicious design that I am sure all honest men will have the last aversion for it; and certainly the Author of it, whoever he be, must bea Man of the most hardened effrontery in the world. It is a perfect resolution to attempt the change of the present Government, by putting the whole Nation into a Flame, and, to be sure, nothing less than a Romish Constitution will serve his turn, that durst to write so impudent a Book, and so scandalously reflecting upon the King, the Parliament, the Church, and the People of England. This is to lay open to you the grossness of it, and to shew you the subtle artifices he makes use of, whereby to insinuate himself into the minds of the Easie and Credulous, and to gain over Proselytes to him: But, though all his aims are to raise heats and divisions among us, yet, I hope we shall be so wise, as to Counterplot his Stratagems, and defeat him in his Politicks; and the more He, and such Turbulent Spirits, that are like himself, shall indeavour to irritate and provoke us by all the ways they can invent, to Clashings and mutinies within our selves, so by degrees to bring us up to a Civil-VVar again, as in forty one; I say, the more these things shall be indeavoured by men of such ill and destructive Principles to the good of the State, the more we shall make it our chief business and Study to live in peace, and in Brotherly Love and kindness one towards another: This is the readiest way to dash all their designs in pieces and to keep our selves secure

cure from the effect of their wicked and industrious malice against us, let us then take up unanimously the saying of the Poet;

Nulla salus Bello, Pacem te poscimus omnes :

and be quiet, in spight of all their vigorous attempts to make us otherwise, holding fast our Faith in the Established Religion, and maintaining a steady, Loyal, and constant obedience to the King, whom God Almighty long preserve to rule over us.

I am to inform you that there have been two Impressions of this Dialogue, one of three sheets and a half, the other of two sheets and a half; and that none may be deceived, and think I have injured him by misquoting, I must tell you, I only saw the latter of them and I have follow'd those figures in directing you to him: And here, (according to Mr. Hobbes's train of thoughts,) I cannot but take notice how fast, and how many of such a base Pamphlet as this shall be bought up, when perhaps several others that are writ with truth and honesty, and a generous design to do the Nation publick service, shall scarce ever be inquired after. Methinks, it is but an ill omen, and that the Generality of mens minds want a good Establishment. But if we were but once well settled, and firmly resolved, junctis viribus to oppose our Common Enemy, we should quickly see the plotting Jesuit would fly away from us, like a wild Colt in a pasture at the sight of a Bridle or a Halter.



*An Answer to the Dialogue between the Pope and  
a Phanatick, &c.*

*Hodg.* **R**alph, How is't? How goe all squares in *The Great  
ing.*  
this world?

*Ralph.* Troth, not well, I think the  
Devil's in the shuffling of the Cards.

*Hodg.* What, because you can get ne're a *Court* one to  
turn up trump yet?

*Ralph.* Thou say'st right, I can see ne're a *good Face*  
in the whole *pack* for me.

*Hodg.* O ho, *Ralph*! thou must wait thy time, I war-  
rant thee promotion before thou dy'st, if thou wilt ob-  
serve my method.

*Ralph.* Why, Ay, That's it I would be at indeed;  
but I want your pregnant parts, and that *reaching*, *div-  
ing* *head-piece* of yours. Thou hast got a *trouling* *fan-  
cy*. Ah *Hodge*! what a *Prince* should I be, had I thy  
*Abilities*—thy pate is just like an old Womans Lea-  
ther Chaps, that have lost their *grinders*, and is trou-  
bled with the *Palsie*, so far, that it never lies still, but is  
*perpetually working*; and there's always some good com-  
ing on't too.

*Hodg.* Why, ye Rogue you, how dost think that is?— *What an e-  
cellent th-*  
reading, reading, man, has gain'd it —— since this *damnable Popish Plot* has been discovered, there have *reading is*  
come out so many notable *good* and *bad Books* on all sides,  
that I vow to thee I am become sublime like a *Philosopher*;  
can hold out *pro* and *con* with the best of them, and if I

pleas'd, could make this pass for a meer *sham* plot on the *Papists* part, and effectually turn it over, and cast it upon the *Presbyterians* —— Ah, *Ralph*, The world should see with half an eye, *i' faith*, they were all in't for Cakes and Ale, had I but once a mind to it.

*Ralph*. Why, hark you, hark you, *Hodge*, is not the *Popish Plot* over yet? I thought only the *Presbyterian* was now on foot; we have had no talk of the other in our *ney'd fain* parts this I know not how long. —— All our *Fears* and *jezz our Jealousies* of late have been left we were running post *ads with* to the *years of Forty one*, and those times; and I'm sure *years of* that has seem'd to be the design of most of our *Pamphlets* *, &c. to make us for-* for these two Months at least.

*Hodg*. Nay, then I perceive thou understand'st no-  
thing —— why so things should be *carried*, you *Fool* you, if ever people mean to have their *Designs* take ef-  
fect. *VVhat*! would you have them *plot* and *tell* too?

*Ralph*. No, but as I would not have them such *Fools*, if they were *plotting* as to *tell*, so neither ought they on the other hand, to be such Villains, such *Devils Incar- nate* as to *hatch* and *hatch* on, and in the mean time by such confounded *lying Anticipations* to make us believe they are *innocent*, and that those who *really* are so, are most *notoriouſly guilty*.

*Hodg*. *VVho*! that's nothing with the *Papists*, — that man deserves a thousand *Gibbets*, and the *Eternal Tor- ments* of a *Spanish Inquisition*, that won't *lye* and *swear*, Ay, and *damn* himself too, if he should be put to't, for the *promotion* of any good *Roman Catholick Cause*.

*Ralph*. O Lord bless us all! you scare me —— why, will any man knowingly be willing to *damn* his Soul for the *trifle* of any *earthly Cause* in this *world*?

*Hodg*. Ay, Ay, there be thousands that will, rather than have their *Cause* betray'd —— what a goodly piece of

*ousands*  
I rather  
sent to  
in them-  
res, than  
ray their  
ife.

of busness is't for a man designedly, upon a publick ac-  
count, and for the sake of Religion, to run his Soul into Hell-fire, when he's sure to be catalogued for a *Martyr* <sup>For it is now</sup> thing, the and Saint here immediately, and after a little frying with the Devil and so, not worth the speaking of, shall, with the least whistle imaginable of his holy and merciful Fa-<sup>Pope can release them when he</sup> ther the P O P E, be releast out of those Torments, and <sup>please</sup> sent to rights up to Heaven, and made a seven-fold more glorious Star in Paradise? O Ralph, this is the way to gain well in both worlds.

Ralph. Much good may do 'em with their penny-worths, I will never envy them their imaginary Felicity —— my good Genius make me plain, honest, and simple, I say, and let them be crafty, intriguing, and be damn'd, if they will.

Hodg. Thou say'st well, and like a Christian, Ralph, and though it be an unfashionable thing now a-days, this down-right-honesty; yet I had rather undecently go to Court without my Perrinig, than I would appear there brave and gallant, and be forced to play the doublets of a Jonathan and a Judas.

Ralph. I think so, o' my Conscience ——but pry-thee now, why dost use that Unmanly Expression; can no body be a Friend there, unless they are Treacherous too, and supplanting?

Hodg. Troth, hardly; that design greatness, and as the word is, to make any considerable figure in White-Hall.

Ralph. Oh strange!

Hodg. They live by tripping up one another's heels.--- He that has the largest and most mysterious Politick fetches in him, that can Countermine smoothly, and manage his own private designs with the flyest and most insinuating Artifice and Address, is most likely to be THE man at Court.

Ralph. Then Courtiers are just like meer Peggs?

How Courtiers are like meer Peggs.

Hodg.

*Hodg.* For all the World : The *One* is driven out by the *Greater Force* of the *other* ; and he's fast in for a while, till a *stronger* comes and *bolts* at him, and *thrusts* him out of his *place*.

*Ralph.* Good luck ! — but well, as we were talking before ; — must not we believe the *Books* that are every day coming out, and proving it to us as plain as the *Nose* on our *Faces*, that the *Presbyterians* at the least have *two Hands and a Foot* in *This* (that they call the) *horrid Popish Plot* ?

Somewhat  
ticklish to  
speak any  
thing well of  
Phanaticks.

*Hodg.* I know not, for it's a *ticklish thing* to speak the *least word* that may seem incling to *favour them*. They say, they have *suck'd* all their *poison* from the *Jesuits*, and are now grown up to be such *Masters* in improvement, that they *out-shoot* their *Fathers* in their own principles *two Barrs and a half*.

*Ralph.* Indeed so they are look'd upon, to be most *pestilent Enemies* both to *Church* and *State*. — But how far they are concern'd in this Plot, methinks, I can't yet discover ; and, I tell you but so, if they are in't, they are the *Devil and all at* managing their *designs*. — That they should n't be yet once *trapped* all this time !

*Hodg.* Come, I knew not ; it may be I may be counted one of their *Flock* in having so charitable an Opinion of them as to this matter ; but I can't help it, and I must say, that nothing has been proved upon 'em yet sufficient to make me believe any such thing against them : and to tell you truly my thoughts of them at this present, I do believe, they never, generally speaking, (for you know there are some *bad people* of all *perswasions*, and let them that are so, whoever they be, *suffer in Gods name*, as they shall be *detected* ;) I say, they never carried themselves more *peaceably*, and with *greater guard and circumfpection* over all their words than now, since the *Noise* of this *most Heli-*  
*lifh*

Not sufficient  
yet prov'd to  
make Persons  
believe they  
are in this  
Plot.  
If they be,  
may they all  
suffer that  
deserve it.

*fish Plot* : But if any of them can be justly accused for *covert civil Actions*, in the least tending to the *disturbance of the peace and quiet of the state*, *fiat Justitia, curat lex* ; I wish with all my heart, so impartial am I, not one of the *really guilty* may escape their *deserved punishment*.

*Ralph*. Why then mark me : Thou art either very *obstinate*, and *hardened in thy Unbelief*, or else hast never met with those *Pamphlets* that I have read within these *few days*.

*Hodg*. I think I am as *easy of belief* as thou art, of things that may *rationally be believed* : And to make it out to thee that I am so ; You shall see, if any body can but *half so clearly prove* upon the *Presbyterians*, the *third part* of what has been *fairly and undenyably proved* upon the *Papists*, witness their own *confessions* after *tryal*, of a most *Treasonable and bloody design* against the *Kings most sacred Person*, and to *alter the Religion established by Law*, and to *subvert the Government* : I say, if any of all this can be proved upon them, you shall see I will as readily *believe them*, as *villainous Traytors* as the *blackest yet that e're have suffer'd* : But do y' think I'll *pin my Faith* upon the *Sleeve* of every *scandalous, idle Pamphlet*, that is *writ* by some of their *kept hirelings* for that *purpose*, only to *amuse the world*, and, if it be possible, to *set us altogether by the Ears* ?

*Ralph*. Is that their *design* ? to *divide us among our selves* ?

*Hodg*. Yes, yes, that so we might do their *drudgery* for them ; cut our own *throats* out of a *complying respect* to 'em, because we won't put them to the trouble on't — This must needs be the very *drift* and *end* of that most *Phanatick, pernicious Pamphlet* that came out lately, intituled, *a Dialogue between the Pope and a Phanatick, concerning the Affairs in England*.

*The main drift of the Dialogue between the Pope and a Phanatick, concerning the Affairs in England.*

*Ralph*.

*Ralph.* The very same Book I was going to speak of to you ; I read it Saturday night last, and it made almost my hair stand an end to see the abominable things the *Phanaticks* were there guilty of.

*Tis an aspersing of the whole Church of England.*

*Hodg.* The *Phanaticks* ! Why it is a perfect aspersing of all the *Church of England*, man : And though it seems to complement her, yet in truth it is only the *more foully* to bespatter her with greater *fineness* and *subtlety* : In my Judgment 'tis one of the most *abominable pieces* I ever yet read.

*At the bottom of the Title-page.* *Ralph.* How can all this be, since it is writ (as he says) by a hearty Lover of his Prince and Country ?

*Page.*

*Mr. Blounts Animamundi. pag. 6*

*Hodg.* Ay,ay, the Title-page of a Book may now a dayes say any thing, that's only to make it pass more plausibly ; what *Origen* sayes to *Celsus* speaking of the *Egyptian's* sacred places of Worship, may be very well applied here. when you approach their sacred places, saith he, ye shall meet with stately groves, Chapels and Temples with magnificent Gates ; also with variety of mysterious Ceremonies : But when once you are entred and got within their Temples, ye shall behold nothing but a *Cat*, or an *Ape*, a *Crocodile*, *Goat*, or *Dogg*, whereto they pay the most solemn Veneration. So look upon the first leaf of the most dangerous Pamphlet that e're yet shew'd its face to the world, and you shall find nothing but the smoothest and most delicate flourishes imaginable ; but dipp further into him, and there you shall see ugly Monsters of Malicious fancy spitting out their loathsome Venome to poison and infect the credulous : These persons very well deserve the same reproof that a late ingenious and noble writer gave a rigid *Prædestinarian*, affirming that God delighted (as our Author must needs) in the death of Mankind ; *Speak worse of the Devil if you can*, says he. I am confident none can speak worse, if not of the King, I'm sure of Parliament, Church, and People, than this rancorous Dialoguer.

*Id. ibid.*

*Ralph.*

Ralph. Prithee good *Hodge*, let us take him *in pieces* a little, and see what he'll make then.

*Hodge*. With all my heart ; but we have had of late so many *Drolis* come out of this kind, that I protest I'm quite weary of that *Vein*, and therefore I'll betake my self to plain *English* seriousness, now so much out of *mode*, and turnd to *Radicule*.

Ralph. And I'll as gravely *lissem*, as if I were to pass the *definitive sentence* upon your *Discourse*.

*Hodg*. And first of all, to speak of the *general design* of this *Book* ; though to outward appearance it seems only to rail against the *Presbyterians* and *Sectaries*, yet in truth it is a scandalous *Libel*, levell'd at the whole *Circle* of the *Orthodox Clergy* ; and, no doubt is writ by a hearty lover of the *Tripple Crown*.

Ralph. Of his *Prince and Country*, you mean.

*Hodg*. No, No, that's a *Sham*, I tell ye ; you forget, why your great sticklers for *Rome*, can put on all *shapes*, act all *parts*, and are fit for all *employments*, and think nothing comes amiss to them, so they can by any wayes promote their own *Cause*. About two years ago, That *Whitebread* who was lately executed for being so deep in the Plot, was a mighty *holder forth* among the *Quakers*, as I have been told.

Ralph. What ! will they become all *things* to all *Quakers*. men ?

*Hodg*. Ay, if they see they can gain any thing by the bargain — But as I was saying ; the main design now is to put an end to all further discourse of this most *accursed Plot* of the *Papists*, and to *Father* a new one on the *Presbyterians*. They see that all *sober moderate* men of what titles or *denominations* soever, are fully

They'd fain stifle all talk of a Popish, to father a new Plot on the *Presbyterians*.

bent against setting up of *Popery*, and would all *unanimously* join in one body, to oppose and *down* with it ; as they themselves are *vigorous one way*, so these push *Devilish hard* the other, as their *common interest* does

They dare not too much openly asperse the Church of *England*, for fear of the Kings utmost anger against them.

But they get into *Coffee-houses*; and there rail at 'em to purpose.

Sad times.

strictly oblige them ; and therefore the Only course that's left 'em now is to try to *break* 'em : Now as it would be too *bare faced* publickly in *print* to defame and cry out against the *Church of England* as it is established by *Law*, and would not only too notoriously reveal them, but too highly ( and justly ) incense the *King*, be a means utterly to extinguish his *Mercy* towards them, and to awaken all his *Laws*, if not to sharpen them with new ones more severe, against them, they *avoid* that *Rock*, and content themselves with *secret whispers* at *Coffee-Houses*, *meetings*, and other *Clubs*, where they will be sure to *riggle* themselves in and make One ; there they'll tell them ; " Well we see plainly enough which way all things are going now ; notwithstanding all our endeavours, *Popery* will get the better on us ; Alas ! our *Bishops*, what are they ; but meer *Romanists* at *Core*, and the *leading Clergy* ? ( and you know they carry all before 'um now, ) absolutely *Church Papists* : What makes them, d' ye think, stickle so else to get into *Commissions* and *Justice-ships*, but only that they might the more securely *hamstring* us ? We may e'en very well *shut* up our *Shops*, and betake ourselves to our *arms*, for *trading* is gone, and every thing else is *sinking* as fast as 't can ; we are inevitably ruin'd and undone, unless *Mercifull Providence* steps in, and almost works a *Miracle* for us.

Ral.

*Ral.* But hark you, can't a body easily find out such a *Black Dog Underminer*.

*Hodg.* No, no, he lays the dawb of his *Hypocrisie* so thick, it is impossible to see through it: he'd go near to *trick the Devil* at his own art of *baldernoing*.

*Ral.* Well, and I suppose this is to enrage the *Sectaries* against the *Church men*.

*Hodg.* Thou tak'st me right. Then they venture to print any thing in the World against the *Phanaticks*, and rail like the *Devil in Hell* at them; they care not what *damn'd Lyes* they *invent*, and *bespatter* them with, to make them *Odious*: they tell you they are a *hundred times* worse than *Papists*, and especially more *dangerous Enemies* at this day; for a *Roman Catholick*, if he dares but to peep his head out, he's presently *nab'd* by some *Zealously Officious Justice* or other, and sent to *Scurvy durance*; whereas these appear like *Swarming Locusts*, almost covering the face of the whole Earth, and enjoy all the *peace* and *quietneſſ* that any *honest heart* can wish for; but yet they cannot *cease* from *Plotting*; No, this proud Beast [*Hierarchy*] must be brought low: No mess of *par-boyl'd Popery*, as a very *ingenious Gentleman* makes them call the *Common Prayer Book*, must be indured in *God's Sanctuary*, the *Calves of Bethel* and the *High places* must be taken away, and the *work of the Lord* must go on *prosperously in their hands*.

*Ral.* And all this is to stir up *Commotion* and *Rebellion*, is it not, *Hodge*?

*Hodg.* Yes, Yes, to foment *Fears* and *Jealousies* in the *people*, to stir them up to *mutinies* and *clashings*

ings one party against another, and to *embroil* the whole *Nation*. But I hope God *Almighty* will so order it that none of these designed *libellous* *forges* shall be able to disturb our *Unity*. And I think, since the *King* hath commanded us, by his *Act of Oblivion*, to forget the actions of the *late former times*, it would be put a piece of *dutifull good manners* in us to leave off forget things contracting our hearts with *envy* and *Malice* to each other, done formerly. by any sharp memory of what hath been *unneighbourly* or *unkindly* done heretofore. For otherwise it is but to re-not to do so, is to *rebell* both against his Person and Example. bel against the person of the *King*, against the Excellent example and virtue of the *King*, and against the very *Act* it self.

*Ral.* That was a very good *Act*, to put an end to all Differences and heats among persons, and to settle peace and love and concord.

The King calls it a Happy *Act*.

Confidence our joint and common Security.

How inviolably the King will observe it, and how angry he would be with any that shall dare to persuade him to the contrary.

*Hodg.* Ay, *Ralph*, so the *King* thought, no question, when he said, that happy *Act* was the principal corner stone which supported this excellent building, that created kindness in us to each other; and Confidence is our Joint and Common security. Therefore, sayes he further, You may be sure, I will not only observe it Religiously, and inviolably my self, but also exact the observation of it from others: and if any person should ever have the boldness to attempt to persuade me to the contrary, he will find such an Acceptation from me, as he would have, who should persuade me to burn Magna Charta, Cancell all the old Laws, and to erect a new Government after my own Invention and appetite.

*Ralph.* But why does he make the *Pope* and the *Phanatick* such *Cater-Cozins*? I thought verily they had been the most bitter *Enemies* one to another that were in the *World*.

*Hodg.*

*Hodg.* O' my conscience so they are, the Pope hates The Pope and the *Phanatick*, as much, as we say the Devil hates *Holy Phanatick* bitter enemies to water ; he would damn him and all his *Heretical Fry*, each other. Souls and Bodyes of them, if it lay in his Power. They are the most *termagant Creatures*, the veryest *Bull-Dogs* that ever yet he grappled with. O, his fingers *itch* to be at their *bloods* ! and because he would have the World hate them as implacably as *himself* does, he has *taken* this Course of *joyning* 'em with *himself*, and has given them ten times the *worse* face of the *two* : all this is nothing but *Masquerading*, if he could, to gain over the *Church of England* men to him, and to make them join in the *Concert*, of *damning* the *Presbyterians* to the *lowest pit of Hell*. For if he cannot *distract* and *break* us, he will never *overthow* and *destroy* us.

*Ral.* What then, you think the *sober, moderate* All moderate men are pretty well agreed *party* of the *Church of England*, and the *peacable quiet* *party* of the *Phanaticks*, are in pretty good *Intelligence* together.

*Hodg.* If they be not, I'm sure they had need to be ; for it is not the *Papists* aim, whatever their outward pretensions may be, only to purifie the *Church* from *Enthusiastick Phanicism*, but it is to *cut off* the *Protestant Religion Root and Branch*, so as it is now *established* by *Law*.

*Ralph.* Why all this while they would fain per-  
suade me, that it was only the *Presbyterian Protestantism* that they aim'd to root out.

*Hodg.* You were a *blind fool* in the mean time then, I say their design is at *Archbishop* and *Bishop*, as well as at *Jack Presbiter* ; *English Lawn sleeves* and *Circling men*

men shall meet with no more favour, when once they are uppermost, than turn'd up Eye-lids, and your endeavouring Saints after a more thorow reformation.

Ral. Why then, what will you make of this *Dialoguing Pamphlet* ?

Hodg. Why what I should do, that it is a perfect *Mock Cant* and Juggle, a meer trap-stick to bang the Phanaticks about. You see, the very first leaf of him presents you with his main design, to trouble the *Waters* of our *peace* and *quiet*, that so he might *fish* in them the more *securely* and pass *undiscovered*.

If the Pope owns he's in this plot, to be sure he'll do what he can to make the world believe the *Phanatick* is much more so.

Ralph. Ay, but he owns himself to have a *small hand* in the *Plot*.

Hodg. Very good ; but it is with this *proviso*, that if he be found up but to the *Ankles* in it, he'll make the Phanaticks wading as deep as to the *Loyns*. I can proceed no further, sayes he, than the first scene of a Plot, but I see Fate will reserve the last *Act* to be your part ; and then he mentions his *Miscarage* in 88. the *Powder Plot*, and that he should have had no better *success* in the *late Revolutions*, if He had not been greatly assisted by his *Holiness* the *Presbyterians* in carrying on the *War*.

The thoughts of a High Court of Justice revived.

Ralph. Yes, yes, I remember it ; and he extolls mightily his *high Court of Justice* above that damned cowardly way the *Italians* take, of *Killing Kings* by *Poison* and *Pistol*ling.

Hodg. Ah, Ralph, That's only to fling up more dirt on that party, they're sure somewhat will stick by

by it : but yet, methinks, there's one thing *worth remarking* in't, and that is, That in all these *Treasons* the Pope is in to purpose, and he taxes the *Phanaticks* but of this last, *viz*, The Death of King **CHARLES** the first ; and God knows, that was too much, if it be true that they did *take away* his life.

*Ralph.* Why, do'st make a doubt on't, Man ?

*Hodg.* I can say nothing to it, for I'm not *old enough* to make a competent *Judgment* of the *trans- actions* then : but this I'm sure of, that the *Nation* This Nation smarts deeply to this day for the sin of the smarts to *this day* for the sin of the *Thirtieth of January in forty eight.*

*Ralph.* Ay, ay, we have not yet paid the *full* 30 Jan. 48. price for *Royal blood*.

*Hodg.* No, so the *Papists* tell the *Church-men* ; though if some *Reports* may be believed that are in *print*, I question much if they had not the *chief hand* in the *Actual beheading* of our *Kings Father* : but however, they have turn'd it off, like *Crafts- Masters*, upon the *Presbyterians* ; as they would fain too this *Plot*, but all won't do yet.

*Ralph.* Why, That's it so confoundedly vexes them.

*Hodg.* True ; but they do whatsoever they can to get 'em into the *trap* : Oh ! they'd fain *blow* 'em Papists would fain have us fall out among our selves. up to a *Flame* ; if they could but once make them *rise*, the *work* was done to their *hands* ; but they find 'em such a company of *Restive Curs* that no *trick* or *Malice* can *move* 'em.

*Ralph.* Oh ! they are all *enlightened* now ; and I warrant

warrant you for their ever offering to *rise*, unless they should see the *Papists* fall to *cutting of throats* once, and then I know not what they might do to *save* themselves.

*Hodg.* In troth, *Ralph*, if we don't look very well to our *hits*, I know not how far they'll venture to it, for they're as busie *Plotting* still as ever; and if they find that none of their *Designs* will take, who can tell what *dispair* and *rage* may *push* 'em on to?

*Ralph.* But If they should *Kill* the *King* at last, wo be to them.

To get the  
King cut off,  
they'd venture  
a Massacre.

Who knows  
for whom the  
Scaffolds in  
Westminster-hall  
wait?

This Dialogue  
very near to  
Treason, if not  
down right  
Treason.

*Hodg.* I know where you are, but, alas! they value not the *Parliaments* threats a *Rush*; No, no, if they could but by any means get the *King* once *assassinated*, they'd think it *worth the adventure of a Massacre*. And though they turn it to the *Phanticks*, yet how daringly and impudently do they talk of another *High-Court of Justice*, and quote the late sad and dreadfull *president* for an *Instance*? and because we have had some of the *Traitors* legally *try'd*, *cast*, *condemn'd* and *executed*, therefore, forsooth, they would fain insinuate, we should not need to fear any want of *Lawyers* to plead for the *Commons*, and to arraign the *King*. Horrid! The *Scaffolds* stand still at *Westminster-Hall*, and who knows for whom they wait? and so he goes on in such *bloody Parallels*, that for my part, I dare not repeat 'em, but will say this, that if what he speaks there be not *Treason*, one may go to a very *insolent height* before a man shall reach it.

Ral. Thou do'st very well, *Hodge*; for you know, though it's a Common, yet it's a true Saying, *That some Men can better actually steal a Horse, than others may venture so much as to look on.* I should as soon dare to take a Leap from off the *Monument*, as be the *Author* of that *damn'd Book*.

*Hodg.* Then he goes on, and says, though he may *remark the hints of Providence, or the signs of the times*, yet he fears the event will not prove according to his *fatal suggestions*: and how there does he lash upon our *Present Parliament*, as being *of the same Genius with that of forty one!* One would think, were not he *cock-sure* that the *Parliament* should *never meet again*, or rather, that there *never* should be *one more*, he durst as well have set himself at the *mouth of a mounted Cannon*, as have *discharged those base, reflecting words upon 'em*; when how is't possible their *tempers* should be known, when they have not *once fate yet?*

Ral. I find, *Hodge*, thou'rt a *shrew'd Dogg* grown.

*Hod.* Oh, h'has abus'd the *Parliament* in I know not how many places of his *Book*, he calls them in page 8. *the un-Educated Commons of England*; and it talks at a strange rate of this

and the last Parliament. Sayes he, pag. 9. *The very Burre of Popery will conjure up a Presbyterian Parliament:* And in pag. 13. *We are secur'd of a House of Commons of our own temper, for we ha'ue baffled the Gentry and Clergy, and are become the grand Electors of England.* How does he laugh at our *last Parliament*, for setting up that pittifull scare-Crow of a *Vote*, that, *If the King should happen to come to any untimely death, they would immediately Revenge his Blood upon all the Papists in England* : let me be hang'd if I don't stand like a *Statue*, when e're I think of his *superlative boldness*.

*Ral.* 'Tis an Audacious fellow; but so they are all indeed: for no doubt he's a *Jesuit*, or at best, the *spawn* and *breed* of One; but we shall *unkennel* the *Fox* afore we have done, and to all discreet and understanding men, make him as *odious* as he *really deserves* to be.

*Hodg.* I wish some persons, *Ralph*, would but believe what I could plainly demonstrate to them concerning them.

*Ral.* But you must never expect to convert all. --- But proceed.

*Hodg.* Well, I say this *Book* is all of an *Entire Piece* from one end to the other, wherein the *An-*  
*thor*

thor makes it his main busines to take the Charge off from the POPE as much as he can, the more thri- deringly to Clap it upon the PHANATICK.

Ral. What, this PLOT?

Hodg. Ay, of Killing the King, Cancelling the Laws, altering the Religion, and overthowing the Government. Alas! he makes the Great God at Rome to be as poor a little harmless Devil, as a Whelp new pupped: But the Geneva Night-cap is the Roaring Lyon with him, the Apocryphal Spawn of Bell and the Dragon, the flame of humanity, the scandal of Christendome, the Plague of Governments, the Beast and the false Prophet, and his Numbers are the Locusts that came out of the bottomless Pit, the perfection of Impudence, Impiety, and Hypocrify, p. 16. And so indeed he makes him speak all throughout, just according to this Charact- er.

Ral. But is not this *damn'd Knavery*, to rail and bespatter so?

Hod. No, no; he that can't abuse and lie for his Cause, never deserves the honour to be concerned in one: A Cause, Ralph, is a man's Mistress; and what, wouldn't you have a man bestir himself bravely for the Conquest? but beside, you know who says, it is a lawful Policy

The Pope a  
very harmless  
cl. Gentle-  
man, the Pha-  
natick is the  
Devil.

Policy to lef-  
sen the Reput-  
ation of an  
Enemy.

to lessen the Reputation of an Enemy by any way in the world. Stratagem is accounted one of the most commendable Excellencies belonging to War.

Ral. But to write so notoriously false = = =

Hod. He knows there are Easy, believing Fools enow, let him say what he will.

Ral. But, prethee *Hodge*, let me ask you; what do'st think of that cruel killing of the *Arch-bishop* in *Scotland*? I could ne're well tell what to make on't, but 'twas hush'd up, methought, a little too soon: And here the Rogue, for ought as I know, speaks the truth, when he says, *He sees a Phanatick may Murther with less Noise, and greater Priviledg than a Jesuit.* p. 5.

Hodg. Who! the *Cafe* between that *Arch-bishop*, and their *murther* of Sir *Edmund=bury=Godfrey* here, is no more to be *compared* than *Chalk* is to *Cheese*: But I don't love to revive old stories, or rake in the *Ashes* of the *Dead*, or I could tell you what I have heard of the *Former*; but however, he was *kill'd* by some *private grudg* for some *Injury* that they conceiv'd he had done 'em *beretofore*.

Ral. Ha, was it so?

Hodg. 'Tis thus credibly *reported*, but I won't *assert* the *truth* on't. But the murdering of that

The Death  
of the Arch-  
bishop in Scot-  
land discours'd  
on.

Not compa-  
rable to the  
killing of Sir  
E. B. G.

The former  
was (as 'tis  
thought) some  
private grudg

Wor=

Worthy Knight was such a piece of Villainous Treachery, that it can scarce be matched in story again ; and so all the Judges, and indeed all England have said on't. And that was done to carry on the more securely this Hellish Plot ; and they shew'd us by him, how they would have serv'd us all, from the King to the Cobler, if they had us once but at their Mercy. They are such blood-drawers as will give no Quarter.

Ral. But yet, let me tell you, they're damnable timerous of the last Parliament's Vote against them, and they dare not take away the King by violence, for fear of their own Bacon.

Hod. No, therefore they'd fain run us on to the times of Forty One, and so again : d' ye mark their hints ? and all's upon the Phanaticks, as if it was only their Principles to cut off Princes.

Ral. He'd have the world believe so.

Hod. Ay, you shall hear how he makes the Phanatick speak. When a Prince devests himself of Royal Power and Prerogative by Concessions, and Condescensions ; or when a Mighty Parliament have beaten or Dethroned the King, then to destroy him, is no more Regicide than to shoot through the

This to carry on the Hellish plot : Scarce Matchable in story.

They'd serve us all so if they could.

sign of the King's Head, or stab the Picture of his

And to get this King to be brought to the Bar too. Majesty, pag. 5, 6. To which the POPE complimentally answers, Well,

I will say you out-do the whole world in Politicks, if you can bring two Kings to the Bar in one Age. And the plain English of all this, is only to wizard mask the business; and if they can any how procure the Destruction of Charles the Second, (as no question's to be made on't, but that they had the greatest hand in the death of Charles the First, then to lay it wholly again on his now seemingly most dearly beloved Brother the Phanatick, if they should not be able to go on any further; or else (which

And to fill they sorely thirst after) to make our streets an A-our streets with our own celdam with our own gore. But I hope God Al-mighty will defeat all such wicked reaches, or, if it must light any where, will let it fall upon their own pates.

Ralph. Amen, I pray God.

There's an unlucky Gentleman, that Cross-bars them in their desigrs.

Hodg. Than to work he goes with a Certain Noble-Gentleman as he calls him, a person, it seemes, that out-wits them in all their Contrivances, and whom, I warrant, they wish the Devil had with all their hearts, for his standing in their way so, and plaguily spoiling all their mischievous intentions. But I wish we had a hundred of e'm.

Ral.

Ral. Prithee now, can't tell who 'tis?

Hodg. Nay, I bar the Dice there, Good Ralph.

You know it's dangerous naming of persons; but I would he had blurted out this Gentleman's name, (if it had not been a scandalum) that we might not be put so to the guessing at him, and it may be miss the mark after all.

Ral. Well, well, but I have a lusty long snout of my own.

Hodg. Keep it to thy self then.

Ral. So I will; but do'st mind how he *squitches* the Church of England away too? calling it that Church that is rude to the Saints, and will worship nothing in Heaven but God, and nothing upon Earth but the King and his two Idols of Prerogative and Supremacy; those pagan Teraphims, to which, says the Pope, You and I will never bow; 'Tis the ruin of this Church, that I do chiefly intend; and if the King falls in the Quarrel, he dies by accident, pag. 6.

Hodg. This is the same Haloo still: he'd fain set us together by the Ears, as I have told you, and then he'd come swimmingly in, and sweep away the stakes. But I'm apt to think his design there won't take for all that. Admit all that he says of the Churches Corruption were true, which You know is notoriously False; does

Their squitching away the Church of England, under the disguise of Phanaticks, to make them the more odious.

Admitting the Church to be in some things corrupt (which must never be granted) yet so long as it remains entire for substance, it ought not to be forsaken.

does he think the Phanaticks such Buffe-heads and Buzzards, as not to know that Gods Ordinances, remaining for substance perfect and entire, ought not to be forsaken, because of some faults in the Administrators, or in the way of their Administration. The Administration of God's Ordinances belong not to the People, but to the Minister; and if he fail in his

duty, by Administ'ring them in a way that is not fit, and it may be not so edifying; it is my grief, but his Sin. Hophni, and Phineas, were corrupt in their Lives; and brought in much corruption into the Service of God, and rudeness into his Worship: Yet Elkanah, Hannah, and many others of the Godly did nevertheless attend that Worship and Sanctuary, 1 Sam. 1. 2. And much Corruption was crept into both the Doctrine and Worship of the Jewes, as also into the lives of the Administrators in the Church; yet our Saviour, though he still cry'd down their Corruptions, and would not joyn in them, yet he never forbad Communion with them in God's true Worship, but joined with them in all the substantial parts, and injoin'd others so to do. And I hope so we shall all, and never fall to pieces among our selves, only because some of us cannot come up in all things to the height of the Church.

Ral. No doubt but we shall; and as for the  
 "Furious

“Furious Zealots, (as Dr. Saywel sayes in his *Original of all Plots in Christendome, &c. the Epistle to all true English-Men*) “ that mingle Religion with secular Government, and go about by violence and bloodshed, to plant their private Opinions, and overturn Kingdomes and States; “ destroy men’s Lives and Fortunes, Laws and Government, under pretence of Conscience and Religion; they ought to be subdued as common Enemies to Mankind.

Such distur-  
bers of our  
Peace, are the  
common En-  
emies of Man  
kind.

*Hodg.* Absolute Dominion and Rule is at the bottom of all; Religion is only the *Gilded bait* by which they *indevour* to *delude* People.

*Ral.* Ay, the Religion of the Papists is to have our Throats, that so they may the more infallibly possess themselves of our Mannors and Lordships. But we are too much awakened, I think, to be gull’d by them at this time o’day. There are Posted within the Established Church, so many unconforming Ministers now, that we have, as it were, reduced many hundred Parish-Churches into Conventicles, and their Service and Assemblies scarce look like the Church of England as to the strictness of it.

What, the  
Religion of  
the Papists is  
here.

Pag. 7.

*Hod.* Yes, and you believe him, I warrant?

Pag. 8.

*Ral.* Why, does he Juggle here too?

D

*Hod.*

*Hod. He Juggles* every where ; he's a great *Hocus Pocus* man all over. He knows, a house di-  
vided against it self cannot stand, and therefore he  
puts all his shoulders to the work of dividing us :  
He not only distinguishes between *Protestants* and  
*Protestants*, but between *Church-men* and *Church-  
men* ; and there he has his *high-Ropes* and *low-  
Ropes* among them : Oh, says he, (p. 8.) ' If  
' any high Church of *England* man, wen he en-  
'ters a Cathedral should pay the Homage of  
' Adoration, if there be a Candlestick or an  
' Eagle of Brass in the Quire, I make the world  
' believe that he Worships the Brasen Serpent ;  
' or if there be at the East end some fine pain-  
' ted faces with gilded wings, then I perswade  
' my Proselytes, that the bowing that way,  
' is the superstitious humility or worshipping of  
' Angels, which the Apostle condemns. And  
then, if *He* be a *Gown and Cassock-man* (which I  
hope he is not for the honour of the *Clergy*,) and  
any man of the *Church* be more *peaceable* and *qui-  
et*, a less mettled *Cock-Sparrow*, and *hot-spur*, more  
*fiber* and *moderate*, than his fierce *Worship*; strait  
he's become a *Mushroome*, an *Unconforming-Mi-  
nister*, a *Conventing Preacher* that gains upon the  
people with his *Spiritual Fancies*, *well-sounding words*,  
fine

Their great  
Work is, to  
distinguish  
betwixt  
Church-Men,  
and to divide  
them if possi-  
ble.

ED. LAW. L.

fine Enthusiasmes and Allegories, those prisnes of Divinity. p. 7.

Ral. I find there's a great deal requisite to the right understanding of this *Man*; but you scent him perfectly.

Hodg. This, he things, is another successful stratagem to betray and Confound the Church: But he has a thousand of them; it is almost impossible for the Devil himself to reach and understand all the Finesses of one that is throughly Jesuit-ridden.

Pag. 7.

Ral. Well, and pray what's his next point?

Hodg. Then he comes full drive to Popularity; and (Oh!) what a sweet and excellent thing that is. His first *Act* to attain it is a form of Godliness, the only form he values in the world.

Popularity is another great Stratagem with the *Devil*.

Pag. 7.

Ral. Let me be a *few* if I don't believe him now, for I warrant he'll ne're come a near the power on't.

Hod No, he finds that a dissembled Piety does more abundantly serve his interest, (and it is Interest he only drives at) than a strict sincerity, which is therefore justly called the simplicity of Religion: it wins upon the *Vulgar*, and the Style and Formality of *Holyness*, he says, has done him as much service in England, as it does the Pope at Rome.

Which is first attained by a form of Godliness.

Pag. 7.

its design  
with popula-  
rity?

Ral. And what is his *design* with *Popularity*?

Raising fears  
of Arbitrary  
Government.

Hod. Why *Ralph*, his *design* with that, is, to set up the people upon the ticklish *Pinacle* of high *Opinion*: Oh! *Liberty*, *Property*, all is theirs, and what? Shall they give up their *Birth-right Inheritances*? Shall they suffer tamely their dear *Privileges* to be taken away from them; and become *slaves* and *vassals* to the *Almighty Power* of an *Arbitrary will*?

Ral. Prithee, *Hodg*, thou *banter'st* now.---- *Arbitrary Government!* *Absolute Power!* These are meer *Figments*, *Castles in the Air*, the *sick dreams* of *Extravagant Fancies*;---Why, these sure are never likely to *down* with the people.

Hod. Not *down*, with the people? He'd near make use of them then. But he finds, he says, (p. 12.) This state *Mormo* of *Arbitrary Government* does still fright the *populacy* of *England*, for they are *unconsidering Animals*.

Ral. But not such *Totty-heads* yet, as to be led by the *Nose* by him.

Monarchy,  
& the Church  
but one work,  
and therefore  
to be blown  
up both toge-  
ther.

Hod. The *Monarchy and Church of England*, as they are now *Established*, he says, (p. 12.) are but one *work*, and stand upon the same *bottom*, and therefore his great business is, to get the mine to *spring* well,

well, for he knows then, both must blow up together; Now you shall see what he does further to effect it.

Ral. Ah! go thy ways for a Cunning Dog; Thou ripp'st him up most gallantly.

Hod. The Phanatick, you must know, He is to speak all the Roguery, to make him as odious as he can to the Church; and he is to tell you, that the High Conformist is only qualifi'd with little Learning and great Immoralities, that he's Ignorant and Debauched, a great leaner towards Popery, and the Church of England is so well a wisher to it, that *she's advanced within one hours sail of Rome*: To answer this, the high-flown Church=man must retort, that he is an Abominator of all Cant and Tone, that he is not Seditious, Rebellious, and a Petitioner; but as he lives under a good and gracious King, so he is not dissatisfied at the present times, nor has he any despair of better. This makes bandings, fewds, heats, and divisions on both sides, and each becomes so much the weaker, by their Separation; the half-witted Gentle=man (as he calls them) are easy and credulous enough, and he can impose upon them what he pleases, especially in the fears and jealousies of Popery: so that if he should raise a Report, that

Pag. 8.

What with  
him a High  
Conformist is.

Ibid.

And then the  
H.Ch. of Eng-  
lands Man  
Character of  
a Phanatick by  
him.This one  
great way to  
flir up heats  
and fends,  
and to wea-  
ken parties.

Ibid.

pag. 13.

Another way  
to set the  
Gentlemen  
together by  
the Ears, or  
else to make  
'em believe  
nothing of all  
this Plot.

the Pope had by his Conjuring Power of Transubstantiation Transformed an hundred Thousand men into Rocks and Crows, and ordered, that flying Army to Rendezvous at Black-heath, and there to shake off their Plumes and appear in Arms, he is confident there are thousands would believe the story.

Ral. Ay, I remember it. But what a rank piece of Impudence is this!

Hodg. O! 'tis nothing with him, so he can but gain his reach, and that is two-fold, to make 'em mad by affronting them thus, and so he hopes upon that score they'll go to Fsty-cuffs, and then he has his ends; or, it that won't do his business, to make 'em happily incredulous, and believe nothing of all this Plot, (as a recompence for their already believing so much on't,) until they feel the effect light upon 'em, and too late to their own cost find, they are utterly ruin'd and undone by such insensibility. And for the King, says he, it will not require so much of the black Art to render this King odious, as it did to sully the Reputation of his Father. pag. 12.

What high  
affronts are  
cast upon his  
Majesty.

Ral. Oh Devilish!

Hodg. And all this is to set the People against the King, and to make the King angry with his People; if he can; and that point gain'd,  
Good-

*Good-night England.* Thus you see, the King and Parliament, the Church and People, I mean, according to the present Establishment of Constitutions are all as the one single mark at which he so treacherously shoots.

*Ral.* Yes, I could not but take notice of his irreverent speaking of the King several times, especially about his Parliaments.

*Hod.* Ay, in pag. 4. he has this *unmannerly Phrase*, (I almost have a Horrour to repeat it,) the King's bold Proroguing and dissolving of Parliaments: and again pag. 14. he says, *The King perversly retains that Reprobating Power of Prorogation and Dissolution, and begins to learn how, and when to use it.* Well, when he has said this of the King, on purpose to insinuate into him, as if this was the general *Clamour* and *voice* of the People, and so to stir him up against them; then he comes to the *people*, well, *Gentlemen*, here's like to be an end of all Parliaments now, for they won't do as the King would have 'em, and he is *forely displeased* with 'em, and therefore you'd as good ne're expect their *sitting* more, unless you could find out some *new contrivance* or other; and I know not what that must be, for my part: There's no course to be taken as

Their aim is  
at us all, King  
and Parlia-  
ment, Church  
and People,  
to put us into  
a ferment a-  
mong our  
selves.

Page. 14.

P. 1.

I can think of, except you can distress the King, and bring him into Necessities; That way perhaps may recover us our Parliaments, for he can have no money without 'em; and this is to urge the people into an Insurrection, and so into a Rebellion against their Prince, and then they have us at Forty One again.

R. I. I am sensible now they have planted their Butteries with all the Artifice and Cunning they could devise, but yet they see nothing can make us take Fire.

Hodg. No, the Nation is resolved to be quiet, let 'em Plot on to the Devil an they will.

Page. 12.

Ral. Ay, ay, and though he sayes, he has already prepared the people for Rebellion by Fears and Jealousies of Arbitrary Power, yet he'll find himself cursedly mistaken.

Next is, the Chapter of Petitions.

Page. 14.

If he can, to make half the Nation for 'em, and half against 'em still to divide

Hod. In the next place, he falls upon the Chapter of Petitions, and there he sayes, though I would not have the Nation agree in One Common Form of Prayer to God Almighty, (for that would establish Unity, and that is Hell and Damnation to him, and defeats his Stratagems indeed,) yet I will perswade all the Countyes of England to Combin: in One Petition to the King for the Session of a Parliament. And wherefore is he so Zealous for this, which

which would very much content *many* of the people of England, but only because he sees as yet the King does not think it fit (and he's the best Judge in this Case) for them to meet? So that he would have them be in the mean time, *Tumultuary* and *Mutinous*, *Petitioning* and *Noisy*, disturbing the Peace of his Sacred Majesty, whom (like *Hail fellow well met* with him) he terms, *the Gentleman at White-Hall*, in hopes that if the King (may I have his Pardon, if I use another of this Authors bold Words, only to shew his *Impudent Irreverence*? ) shall affront the leading Petitioners, the whole Association will be Obliged to take the Field in Defence of Liberty, Property, and Petitions.

Pag. 15.

Pag. 15.

Ral. Ay, ther's the Point he drives at: bring it but once up to another *standing Army*, and he'll be your most humble Servant, or what you will.

Hodg. Well, to equpoise this, he sets up another Party, and they *Damn* all Petitions to the *Pit of Hell* for the sitting of the Parliament; and I pray what's the Reason? Why he tells you, because that unless the *Supream Wisdom* of the King, contrive some more quiet or safer Method of Elections, He must suffer the Eternal Affronts of

Pag. 17.

He says,  
The King will  
never have a  
Parliament,  
but what shall  
be affrontive,  
& ill humoured  
to him.

Therefore,  
were his Ad-  
vice to be fol-  
low'd, the  
people should  
no longer in-  
joy their  
right, to elect  
Members, but  
it should  
wholly rest in  
the King.

The Conse-  
quence of  
that.

Pag. 16.

Ill-humour'd Parliaments, The plain English on't  
is this, with submission to better Judgments, That,  
if this be not, all the other Future will be Af-  
frontive, Ill-humoured Parliaments to the King, and  
he must eternally suffer their Affronts, if he can't  
find out a way, to take the priviledg of Elect-  
ting from those people to whom it hereditarily  
belongs, and invest himself with it, and make  
it become a peculiar Frerogative to him. Whe-  
ther this be not a perswading of the King to  
an Invasion on One of the Fundamental Rights of  
his People I will not peremptorily Determine; But  
I do think, if the King should in his supream  
Wisdom take this Method, the House of Commons  
could never be right called the Peoples Represen-  
tative, and when ever they should go up to  
offer him any Bill of Supply, their Speaker could  
not say, The whole Commons of England  
present Your Majesty with so much Money, &c.  
as Now it is generally said, upon such an Oc-  
casion.

Ral. Why, all this is spoke by an honest  
Cavalier, Man, One that, as the Pope Damns  
for a Heretick, his Brother Phanatick Blasphemers  
for a Papist, but though the next Successor to the  
Crown should come from Rome or Leyden, he would  
never

never be a Rebel, nor should all the Power or Pre-rogative upon Earth, ever Oblige him to be either Papist or Presbyterian: He is a fiend to Bishop and Liturgies, decent Rites and Ceremonies in publick Worship.

Hodg. Ay, but he is a Friend to all this of the Author's Make and Constitution. I believe a Right honest Cavalier, (such as he would fain have him Represent) would never have mentioned such an Oration, vvhich he sayes vvas made by *Mecenas* to *Augustus Cæsar*, where-  
in he advised him to Assume the Monarchy, but wisely suggested to him, That he should not make his sudden Passions and single Will, the Laws and Edicts of his Empire, but to provide a Graver Senate, that should be his Grand Council in the Important Affairs of Government, a Consulting with whom, would add Weight and Solemnity to his Imperial Sanctions, but then he added this Politick Caution (and this he principally intends, and hints at by this Story) That he should never grant the People that dangerous Favour to Elect the Members of this Senate (and it seems our People of England have had this dangerous Favour a very long time, and I believe would be very loath to have it taken away from them Now, vwithout some good

The Oration  
of *Mecenas* to  
*Augustus Cæsar*  
cited for this  
purpose.

Pag. 17.

Pag. 18.

substantial Reasons for it) For then, (says he) Your Empire will be exposed to popular Factions and Tu-  
mults; every Election will ferment the Humours of  
the Populacy, (But that Government and ours,  
I hope, were not both alike) and occasion such  
Convulsions in the State, that you will never be  
secure of any Safety at home, or Glory abroad. The  
Application I shall not concern my self with.

Ral. No, it is easy enough for any one to  
make, without your further *Expository Comments*.  
But hark ye, *Hodge*; Do'st mind his *Closing  
Touch*?

He'd have the  
Court believe  
at last a Pha-  
natick Army  
was coming  
upon them.

Pag. 13.

And there-  
fore he'd  
have them to  
hast to their  
Arms.

*Hodg.* Yes, yes, he'd make the Court be-  
lieve nothing less is coming upon 'em than a  
Phanatick-Army: And (says he) if that should  
prove Tryumphant, nothing can be expected, but the  
Extirpation of the Monarchy, and all the Loyall No-  
bility, Clergy, and Gentry. And nothing, o'my  
Conscience, at this day, is less thought upon  
by 'em, as far as any thing can enter into my  
Prognosticks. *We do therefore declare*, goes he on  
(right or wrong, he would have it so; and if  
he can't make the Phanaticks, he'll pretend at  
least, that he is able to make the Cavalier-Par-  
ty rise; and it's all one to him, whither be-  
gins the Fray; for he is sure, either way to  
be

be a Gainer by the Quarrel) that we will speedily furnish our selves with Arms and Ammunition for us, and our Dependents: (Oh, this would be Sack and Sugar to him!) And upon the first Notice of a Rebellion, (if it be not of the Author's own Raising, and Gang of Papists, I think, we have no others to fear at present) we will repair to the Royall- Standard, &c. Here is *Forty-One* again just, as it has been all along throughout his Book: But since he has been so plainly detected, I hope we shall all as industriously make it our Business to defeat this his Artifice and Endeavour, in spight of all his Insinuations to the contrary; *To keep the Unity of the Spirit in the Bond of Peace.* And "There "sure can be no likelihood, (says the Ingenious Dr. Saywell, whom you hinted just now: pag. 311, 312.) "that the Government will be "tempted to make any Laws of Indulgence, "or to do any thing, that may look like a "Tendency toward a Compliance with their "Novelties: (as indeed the Papist Tenets are "no better.) For the Religion which they profess, is so linked to a Forreign Interest, that "there can be no Hopes of in "Composition with them, without

Pug. 19.

And upon the first Notice of a Rebellion (which I hope we all shall do if any should break out) repair to the Royal Standard.

But I hope none of their his Artifice shall prevail upon any of us, to make us Mutiny.

" Selves, and the whole Nation, to be Vas-  
 " sals and Slaves to a Forreign Power, and with-  
 " out great danger to our Souls and Fortunes.  
 " All the possible Deliberation about them, is,  
 " first to secure our selves as much as we  
 " can, from their Tyranny; and then to take  
 " the most effectual Course, to bring over  
 " the Soberest of them to the Obedience of  
 " the Church of *England*: And it is the Du-  
 " ty of us all, to do what we can, toward  
 " the Securing that Excellent *Church*, and that  
 " pure and primitive Worship of God, which  
 " by the Piety of our Ancestors was first  
 " settled amongst us, and hath hitherto been  
 " maintained.

*Ral.* But, *Hodge*, we forget one thing all  
 this time, and that is, we should make a  
 third Man come in, and quarrel with us.

*Hodg.* No, we have talk'd too Honestly  
 for that: But if we had been such ill Per-  
 sons to the *Government*, as the *Pope* and *Pha-*  
*natick* were, I should have said nothing, if Mr. *Loy-*  
*alty* had stopt in, and reprehended us as we had  
 deserved. Now, *Ralph*, for a Closing Sentence,  
 by

But that we  
 shall all in-  
 deavour to be  
 obedient to  
 the Church.

( 39 )

by way of Advice, and thou shalt never repent on't, if thou followest it: Do but Read that Learned Man, Bishop *Usher*'s Power of the Prince, and Obedience of the Subject, and follow those Rules Religiously; and I warrant, thou'l be a made Man for ever. And so, *God b'w'ye.*

**F I N I S.**

REPRODUCED FROM THE ORIGINAL  
IN THE HENRY E. HUNTINGTON  
LIBRARY AND ART GALLERY  
FOR REFERENCE ONLY.  
PERMISSION NECESSARY FOR  
REPRODUCTION.